

The Presbyterian Outlook

Continuing The Presbyterian Tribune
Serving the Presbyterian Churches,
U.S., and U. P., USA

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EDITORIAL

U.S.G.A.—Montreat

A Time of Testing

In the Presbyterian family the General Assembly becomes the focus of concern and prayerful hope each year as it considers the work of the past year and looks ahead. It is regrettable if commissioners do not realize how far-reaching for good or ill their decisions can be, for, to a considerable degree, the actions of an Assembly can determine:

—the nature of the challenge to the church-at-large;

—the calibre and spirit of leadership that will rally to the church program;

—the direction of movement and concern in the life of the people.

For these and other reasons it is of the first importance for an Assembly to be prepared to move forward with spirit and high courage. This year there are valid tests which can be suggested by these questions:

1. How far can the Assembly refuse to become involved in ancient and irrelevant issues, long ago settled by competent scholars, and come to grips with

today's demanding challenges to faith and devotion?

2. Can it proceed upon the assumptions of Presbyterian polity and the mission of the church, strengthening rather than weakening by nagging criticism such united Christian enterprises as the National and World Councils of Churches?

3. Can it choose leaders for its varied endeavors who have first-hand experience with formative struggles of these times who can bring a creative and reconciling spirit to their and the church's involvement in crucial decisions of the day?

4. Can it challenge and indicate methods by which individuals and congregations can join heartily in effective support of anti-poverty programs in their communities?

5. Can it undergird its theological committee and others in the theological task of these times as they seek to express the ageless truth in forms that have meaning in contemporary life?

6. In how far can the Assembly rally support for its program agencies and its educational institutions, encouraging them to venture with skill and daring as they confront radically changing situations?

7. Can it take a decisive forward step toward more deeply united Presbyterian and Reformed efforts and structures in the U. S. A.?

8. Can it help to build a bulwark around the tradition of dissent in American life, underscoring its importance in a free society, even in such recognized patterns as civil disobedience within the usual safeguards?

9. Does it have anything to contribute to the councils of peace, anything about war and foreign policy, that is not merely a reflection of decisions already made?

10. Can it make clear that it is no reluctant participant in the cultural and racial revolution of today, that it has a witness to bear and a cause to serve in fulfilment of the dynamic aspects of the gospel as it prays for and commits itself to new heavens and a new earth wherein righteousness dwells?

Whatever else it does, the Montreat Assembly may be marked for greatness or tragic failure by some such indicators as these.

Focus on Asia

"The history of the world in our time will largely be written in Asia," wrote Ambassador Chester Bowles a few years ago, and with every year the truth of his statement becomes more credible. Yet American intellectuals, by and large, Christian and non-Christian alike, remain frighteningly Europe-centered.

Too many current pronouncements are based on judgments of how communists will act in China, but these judgments prove to be based only on what is known of how communists have acted in Europe. In a few cases it is implied that

free territory in Asia is expendable, for Asia is peripheral, whereas Europe is central—"our sphere of influence," as it were.

But the only sphere left in this shrinking world is the whole globe, and most of the world's people live in Asia.

Something of the sheer mass of that continent's population is conveyed by the fact that just the margin of uncertainty of China's population is greater than the total population of the whole United States. It is usually said that China has about 700,000,000 people. But estimates actually vary from 600,000,000 to 800,000,000. The difference of 200,000,000 equals the known population of America.

In the global strategy of the Christian church, too, Asia must be taken more seriously. The largest continent is also the least Christian, numerically speaking. One rough estimate of the percentage of Christians on the major continents makes Latin America most Christian with 97% of its population nominally Christian, followed by Europe's 80%, North America's 70% and Africa's 15%. By the same rough yardstick, Asia, with almost two-thirds of the world's people, is only three percent Christian.

If that is true, unless there is a radical revitalizing and restructuring of Christian concern for and witness in Asia, the history of our time will be made by non-Christians.

SAMUEL HUGH MOFFETT

IN PASSING

Editorial Notes

The March issue of *Pittsburgh Perspective*, the faculty quarterly of Pittsburgh Seminary, is devoted almost completely to the proposed Confession of 1967, featuring five major articles. Much of the one on the authority of the Bible is given to a straightforward refutation of publicized positions of John H. Gerstner of the same faculty. Copies of this issue are being offered at 50¢ (5 or more, 40¢ each), 616 N. Highland Ave., Pittsburgh 15206.

* * *

For the past eighteen editions out of thirty-four, the *Yearbook of American Churches* (251 pp., \$7.50) has been edited by Benson Y. Landis, of the department of research of the National Council of Churches. The last 38 pages offer important statistical and historical information about the combined work of the churches, but the front of the book is probably more often consulted, with its detailed information about people and boards and addresses of all kinds of agencies related or congenial to the work of the churches. It is an essential.

* * *

If some ministers and others interested in the church's worship do not have the

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April 11, 1966

of God have a deep and vital concern for them.

FLETCHER C. HUTCHESON, *St. Petersburg, Fla.* (Westminster)—Set up a special committee to study the divisive and/or unifying theology held in our Confession and bring it so into the open that we could tell if we are and can be a denomination as we have been in the past.

U.S.G.A.—Montreat

Daily Schedule

Pre-Assembly Conference on
"The Mission of the Church"

WEDNESDAY, April 20

2:30 p. m., Opening session. President Albert C. Winn of Louisville Seminary on "What Is the Church?" Lovett Z. Elango of West Cameroon, Ph.D. candidate at Howard University; elder in the Church of the Redeemer, Washington, D. C.: "Thus Saith the Lord."

7:30 p.m., Dr. Winn, followed by question and answer period.

THURSDAY, April 21

9:00 a.m., Mr. Elango; Dr. Winn. Adjournment at 12:30.

THE GENERAL ASSEMBLY

4:00 p.m., Opening worship; sermon by the retiring moderator; the Lord's Supper.

7:30 p.m., Opening business session; greetings by the fraternal delegates; election of a moderator and induction; reference of business to standing committees; reception for moderators and wives.

FRIDAY, April 22

8:30 a.m.-12:30 p.m. and 2:00-5:30 p.m., Standing committees meet (this includes all commissioners).

7:30 p. m., Worship.

Judicial Commission preliminary judgments; Ad interim reports: (1) Joint Committee with Reformed Church in America; (2) Institutional Forms.

SATURDAY, April 23

8:30 a.m., Worship.

Standing committee reports: 1. Assembly Operation; 2. General Council. 2:00-5:00 p.m., 3. Bills and Overtures; 4. Christian Relations.

7:30-9:00 p.m., 5. Christian Education; 6. Educational Institutions.

SUNDAY, April 24

8:00 a.m., Elders' Fellowship Breakfast, Assembly Inn; Edward D. Grant, Baton Rouge, La., speaking.

11:00 a.m., Worship. Eugene A. Nida, American Bible Society, New York, preaching.

4:00 p.m., Centennial observance of the Presbyterian Foundation.

7:30 p.m., Observance of the 60th anniversary of Montreat and the 50th anniversary of Montreat-Anderson College.

MONDAY, April 25

8:30 a.m., Worship.

7. Church Extension; 8. Presbyterian Survey.

2:00-5:00 p.m., 9. Inter-Church Relations; 10. World Missions; 11. Minister and His Work.

7:30 p.m., 12. Women's Work; 13. TRAV; 14. Annuities and Relief.

TUESDAY, April 26

8:30 a.m., Worship.

Committee on Thanks; 15. Judicial Business; 16. Christianity and Health. Concluding worship and adjournment when all business is completed.

The Assembly exercises complete freedom in advancing its docket or changing it in any manner.

CHURCHES SHOULD LEAD THE WAR ON POVERTY

A couple of years ago, representatives of the North Carolina Fund came to Salisbury to explain a new program to the people of Rowan County. A plan designed to "break the cycle of poverty" was unveiled.

Cities and counties throughout the state were asked to submit their ideas for striking a blow at poverty. For the thrifty, the bait was a big wad of money to operate the program. For the compassionate, the program offered a real chance for this community to give the poor more than money; it would help them swap ignorance for knowledge, despair for hope.

Several dozen leaders, representing political, religious, civic, educational and business interests, were asked in a meeting at the library, Would you like to participate in this program?

Every hand went up.

Will you provide \$10,000 in matching funds if your city and county are selected for one of the 11 pilot projects.

Again the answer was yes.

Subsequently, Salisbury-Rowan was selected as one of 11 areas for a pilot project. The community rejoiced.

* * *

Today, some two years later, we have received and continue to receive the monies and the support of the North Carolina Fund. We also are receiving much federal aid in our anti-poverty program, part of which is because of our early participation in the private North Carolina Fund.

Yet we haven't lived up to our end of the bargain.

Salisbury-Rowan has not put up a pittance in comparison to what we have received.

As a matter of principle and honor, we should pay the money. The question then becomes: Who will pay it?

* * *

County commissioners will be asked to bail us out. Leaders of the anti-poverty program plan to ask for \$10,000 to provide our current and back debts in matching funds. Another \$12,800 will be asked for over a two-year period.

Should this money really come from the courthouse?

We think not—except as a last resort.

Our share of the anti-poverty funds ought to come from our community. Voluntarily, and not from taxes.

The churches, in our opinion, ought to take the lead in raising this money.

After all, isn't the anti-poverty program doing what churches ought to be doing in the first place?

And that is, helping the poor to help themselves.

* * *

Our churches, unfortunately, have become too middle class, or even upper class. Churches are eager to help the member who is sick, hungry or poor, but they have few members in those categories. The trouble is, most of our churches are recruiting or appealing only to the rich or the well-to-do.

Churches have no trouble raising money for new buildings. They provide generously for missionaries to minister to the sick and to educate the poor in far-away lands.

If a church can raise \$500,000 for a new building, can it not afford \$500

toward teaching a poor man how to lay bricks? If a church can send \$500 to help the poor in the Congo, can it not also squeeze \$50 out of its budget to help educate the poor in its own community.

Our people are generous. Remember . . . the annual Christmas Happiness Fund? Or the families burned out in fires?

* * *

The anti-poverty program offers a real challenge for local churches. Our community needs \$10,000 to continue participation in the North Carolina Fund. The money will be raised some way. We hope churches will answer the call.

It's not so much the money that's needed either. It's the support. The anti-poverty program in our own community is designed to give hope to men, women and children who have had no real hope.

Its objectives are to teach the ignorant how to read, the poor how to keep from having so many babies, the husband how to learn a trade, and the wife how to buy nutritious meals with a meagre budget.

Is this not also the work of the church?

Church members will find that their donations of time, knowledge, service and money to the poor in our community will be a thousand times more satisfying than a dozen circle meetings or a hundred get-acquainted coffees.

Our churches, not our courthouse, ought to answer the call to arms in the war on poverty.

—Editorial in the Salisbury, N. C., *Sunday Post*.

Editorial-of-the-Week

FOCUS ON ASIA

"The history of the world in our time will largely be written in Asia," wrote Ambassador Chester Bowles a few years ago, and with every year the truth of his statement becomes more credible. Yet American intellectuals, by and large, Christian and non-Christian alike, remain frighteningly Europe-centered.

Too many current pronouncements are based on judgments of how communists will act in China, but these judgments prove to be based only on what they know of how communists have acted in Europe. In a few cases it is implied that free territory in Asia is expendable for Asia is peripheral, whereas Europe is central—"our sphere of influence", as it were.

But the only sphere left in this shrinking world is the whole globe, and most of the world's people live in Asia.

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15%. By the same rough yard-stick, Asia, with almost two-thirds of the world's people, is only 3% Christian.

If that is true, unless there is a radical revitalizing and restructuring of ~~Christian~~ Christian concern for and witness in Asia, the history of our time will be made by non-Christians.

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Samuel Hugh Moffett
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APO San Francisco 96301

Seoul, Korea
March 26, 1966

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THE CITY OF SEOUL: THEN AND NOW

Samuel Hugh Moffett

My father came to Seoul three-quarters of a century ago, in January, 1890. What a change the intervening years have brought to this city.

He came in through the old West Gate, which is gone now. Fortunately he arrived before sunset, and the ~~gates~~ massive wooden gates, twelve feet high, studded with iron nails, were still open. A year or two later another missionary, a gentle Southern lady, arrived from America just after the gates had clanged shut with the setting of the sun. Once closed they could under no circumstances be opened until dawn, and her friends inside the city had no alternative but to haul her up ignominiously over the great stone city wall by ropes.

Once inside the West Gate my father turned down a narrow street to the right past the Ewha Haktang,^① a revolutionary new kind of school--a school for girls!--toward the rear of the Duksoo Palace where most of Seoul's sixty-nine westerners, including the diplomatic community, then lived.^②

From there across to South Mountain he could see Seoul filling the valley like a low, brown-gray sea of tiles and straw. It was not much more than an overgrown village of 30,000 one-story houses and only three wide streets intersecting a maze of narrow, slippery alleys. The tallest commercial buildings in town were a row or two of long warehouses, two stories high, near the great bell which still marks the center of the city.^③

There were tigers and leopards in Peking Pass in those days, sometimes even inside the city wall where it climbed the hills on the north.^④ Once in a while, they said, a courier bearing mail out to where Yonsei and Ewha Universities now stand was carried off by a tiger.

① It had 23 students that year. See M. Cronin, Our Epoch, 1884-1950. Seoul 1956, p. 5

② The Chronicle & Directory for China, Corea, Japan, the Philippines, for the Year 1892. Hong Kong Daily Press, 1892. pp. 65-72 (Seoul, 65-70)

③ Ibid. ④ W.R. Carles, Life in Corea. Lond. 1888 p. 45; A.H. Savage-Landis, Corea. Lond. 1895 (based on 1890 visit) p. 66

Seoul's entire population in 1890 was between 150,000 and 200,000 people. ⁽⁵⁾ Today just its annual increase in population is greater than that. The big computer in the Bureau of Statistics tells me that there are now 3,490,294 people living inside Seoul, and that the city's population is increasing at the rate of 208,250 a year.

One of the biggest contrasts between Seoul then and now is the old city's strange emptiness of so many of the distinctive features that make it the city we know today, and as I list the changes in my mind I wonder if we have gained or lost.

There were, for example, no taxis or hapsungs or buses. ⁽⁶⁾ ~~drivers~~ of men in white clothes and black, high-crowned hats flowed gently through the streets or sat smoking in the sun. Sometimes a sedan chair with a high official carried by eight men at a run would break through the slow-moving masses, or a lesser official on a fat pony with two servants trying to clear the road in front of him and two more servants holding him up on his ~~high~~ precarious, high-perched saddle some twenty inches above the pony's back. The only wheeled vehicles were bull-carts for the very low, and curious, one-wheeled ~~sedan chairs~~ sedan chairs rolled along by pole-bearers for the very high-born.

There were no women in the streets, in the beautiful Korean silks which make Seoul streets so lovely a sight today. Only women of poorer classes dared to defy conventions and venture out in public by day, usually to wash clothes. But at eight o'clock in the evening the great bell sounded, and from then until midnight the streets were reserved for the women and the men must stay out of sight. The only exceptions were "blind men, officials, foreigners' servants, and persons carrying prescriptions to the druggists."

A lady of high position in Seoul told a visitor in 1894 that she had never

(5) The Chronicle and Directory for China, Cuz... op. cit. pp. 65-72

(6) Mrs I. Bird-Bishop, Here and Her Neighbors, ¹⁸⁹⁸ vol. I. p 44; A.H. Saxe Land, op. cit. p 106

seen the streets of Seoul by daylight. (7)

There were no students. Today's Seoul is a city of universities, but then its schools were private ~~little~~ little one-room affairs for pounding Chinese characters into the heads of eight or ten pig-tailed boys. Only once a year was Seoul filled with students. That was at the time of the national examinations, just after New Year. Then men of all ages would pour in from all over the country, marked as students by their uniforms: gauze caps shaped "like bakers' paper bags", and a large double apron hanging down front and back, tied above the waist with a ribbon. Shouting, singing and eating they paraded the streets arm in arm working off the nervous excitement that comes to all students before examinations. (8)

There were no churches, either, at least, none to be seen. Early travelers often remarked on the absence of churches and temples in the Korean capital and wondered if the country was a land without a religion. Buddhist temples were forbidden in the city. No Catholic church had yet been built. (9) And there were only two little Protestant churches, a Presbyterian and a Methodist, which looked no more like churches than any other little Korean houses in the city. Christianity's legal status was still doubtful. Altogether there were less than a hundred Protestant Christians in Seoul, and a considerably larger but still small group of Catholics. What a contrast today. For every one of that little band of early Protestant Christians there are now five Protestant churches in Seoul, ~~five~~ five hundred of them. One of them alone has a Sunday attendance of more than nine thousand people.

The most exciting event of the year in Seoul in 1890 was the arrival of the Imperial Chinese Mission in November for the funeral of the

(7) Mrs. Bishop. *op. cit.* p. 455

(8) A. H. Sanger. *London, op. cit.* p. 204

(9) *Le Catholicisme en Corée.* Hong Kong 1924 p. 68

Dowager Queen Cho. The Chinese High Commissioners landed at Inchon. Ahead of them as the left the ship walked bearers with sign boards in large characters, "Silence", and "Keep out of the way". A deputy presented them with the King's formal calling card, printed on thick white paper a foot long. In their honour the King had ordered the road from Inchon to Seoul sprinkled all the way with yellow gravel (the Imperial colour), and had widened it so that five horses could walk it abreast. Up this road the procession marched, and on through the West Gate near my father's house. What a parade! First came the petty officials and attendants and soldiers led by the City Governor, about two thousand in all. Then the High Commissioners. Each Commissioner was accompanied by ~~four~~ four saddled horses and four grooms, three drivers, one yellow umbrella bearer, two pathfinders, four attendants, four litter ponies, four litter pony grooms, four litter attendants, one chief chair bearer and one sedan chair with eight sedan bearers, one pony for carrying rain coverings, two servants, four conch blowers, four pipers and four horn blowers, four supervisors of flag signals, six gong beaters, and six first class lictors and two military officers in command of two detachments of escorts, twenty-two silk flags, one petty official interpreter, one waiter, one cook, and seven interpreters of the third order." What a pity that the common people of Seoul were screened off from the sight of such glory. Retainers were ordered to line the streets with long white cloth curtains to keep the way clear for the imperial procession. (10)

That ~~whole~~ old, strange world of the 1800s has passed away, but I caught a nostalgic glimpse of it right here in modern Seoul a few months ago. It was at the funeral of another queen, Queen Yun, the last of her line and the end of half a millennium of Korean history. For a while there as I watched the lines of stiff-robed mourners, the officials, and the royal

(10) Notes on the Imperial Chinese Mission to Korea, 1890. Compiled by a Private Secretary of the Imperial Commissioners. Shanghai 1892. See esp. pp. 10, 12, 25

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Musicians march out through the high gate of the old palace I could almost imagine I was back in my father's Seoul.

But then I saw truck tires under the hearse, and a camera around the neck of ~~the~~ one of the officials, and the spell was broken. But I am not really sorry.

I like Seoul better today. I like it with free and living people, with women in bright silks, and students and soldiers and workers, even when I complain that it is too crowded. I like it with darting taxis and hansungs and ~~over~~ over-stuffed buses even when I grumble about the traffic. I like its ~~new~~ new, high buildings and its older, higher mountains. And I like its churches, for I am a Christian and I know that a city without a faith is a city ~~without~~ without a future. But Seoul's future, I believe, will be still greater than her past.

Samuel Hugh Moffett
United Presbyterian Mission
1-1 Yun Chi Dong, Seoul
April 30, 1966

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Samuel H. Moffett
July 22, 1966

THE CONFESSION OF 1967

On Tuesday morning, May 24, 1966, the 178th General Assembly of the United Presbyterian Church in the U.S.A., meeting in Boston, Massachusetts, overwhelmingly voted to approve a very much revised version of the proposed "Confession of 1967". There were only four negative votes recorded. The new Confession will now be submitted to the Presbyteries for acceptance or rejection.

By this action the Assembly approved a new creed for the largest Presbyterian Church in the world--193 presbyteries, 9,100 churches, 12,618 ministers, and more than 3,302,000 Baptized, communicant members over 12 years of age. It has an annual budget of more than \$304,000,000 .
~~and more~~

The nearly unanimous vote of the Assembly in favor of the Revised Confession makes it almost certain that the Presbyteries will approve the new creed. It is very important, therefore, that we become thoroughly familiar with the new theological statement of the world's strongest Presbyterian Church, particularly since this church has had the longest historical association with the Presbyterian Church of Korea, ever since its first missionary in Korea, Dr. Horace Allen, opened up Protestant missionary work in this country in September 1884.

Much confusion in our study of the proposed Confession of 1967 will be avoided if we are careful to remember that there are two versions of the Confession. They must not be confused. The first version, which we may call the Original Version, was tentatively approved, for study only, by the General Assembly of 1965, at which I was a delegate. At several important points it was rather liberal theologically, and it is this original version which has been widely quoted and criticized in Korea. But after thorough study by a Special Committee of Fifteen, appointed by the General Assembly, it was rejected by the Assembly of 1966 in favor of a radically revised version.

The second version, then, which we may call the Revised Version, is the radical revision of the original, changed and corrected by the Committee of Fifteen after study of more than 1,500 written criticisms of the original. The Revised Version is more conservative, and it is this version which was finally approved by the General Assembly of 1966. It will almost certainly become the new creed of the United Presbyterian Church.

Let us briefly study it under the following headings:

1. The background of the new Confession.
2. The Original Version of 1965

2. The Book of Confessions

- 7.3. Criticisms of the 1965 version.
- 5.4. The Revised Version of 1966.
- 6.5. Appraisal of the Confession of 1967.

I. The Background of ~~the~~ the New Confession.

When the old Northern Presbyterian Church, and the old United Presbyterian Church united in 1958, both stood on the doctrinal foundation of the three-hundred-year-old Westminster Confession of Faith. But both had added modifying and clarifying statements to the older creed, the Northern Presbyterians in 1903, and the United Presbyterians in 1925. The Northern Presbyterians, for example, had added statements on the love of God, on missions, and on the Holy Spirit, for these subjects had been inadequately treated in the old creed. The United Presbyterians had adopted an entirely new creed, a shorter summary of the Westminster Confession, ~~is~~ just as the Presbyterian Church in Korea, when it adopted a Confession of Faith in 1907 did not adopt the old Westminster Confession, but a shorter, ~~modified~~ modified adaptation.

The original purpose of the General Assembly of 1958 in appointing a Committee on a Brief Contemporary Statement of Faith was to study the additions and modifications which both churches had made in the Westminster Confession, in order that they might produce one new statement which would satisfy both the uniting churches. But as this committee of Presbyterian theologians studied its task, it came to feel that the church today needed more than a brief, contemporary statement explaining the Westminster Confession, it needed a whole new statement of faith specifically directed to the thinking of the world of the 20th century. For the Reformed position is that creeds are always subordinate to Scripture, and are always subject to reform and revision.

It further felt that any new statement of faith should be based not on one 17th century confession alone (the Westminster Confession of 1648) but should also be drawn from other historic Protestant Confessions as well. Its final decision, therefore, as approved by the General Assembly of 1964, was to try a two-fold approach. On the one hand, it would be true to the church's past and prepare for the church's guidance "a book of creeds and confessions taken from the early, reformation, and modern church". And on the other hand, it would meet the theological needs of the present by preparing a contemporary statement of faith, "not a syllabus of all the topics of theology, but a confession of the meaning of Christ's reconciling work concretely in the life of the church."

II. The Book of Confessions.

The first part of the new creedal position of the United Presbyterian Church is the Book of Confessions, a collection of seven great historical creedal statements. In the words of the new Confession, the Church "accepts and is guided by the Nicene and Apostles' Creeds from the early church; the Scots Confession, the Heidelberg Catechism, and the Second Helvetic Confession from the Reformation; the Westminster Confession and Shorter Catechism from the seventeenth century, and the Theological Declaration of Barmen from the twentieth century."

This has been criticized as creating a "museum" of confessions which can be treated with indifference rather than demanding commitment. But the connection is actually stronger than that. It rather gives the theological foundation upon which the shorter, more contemporary "Confession of 1967" is declared to stand. In this sense it is exactly what the Korean Church did with the Westminster Confession in 1907 when it declared, in adopting a shorter Confession of Faith that "it does not thereby reject the Doctrinal Standards of the parent Churches...but, on the contrary, commends them, especially the Westminster Confession of Faith, and the Larger and Shorter Catechisms..." (Digest of the Presbyterian Church of Korea, p. 55)

A word should be said about the seven creeds of the Book of Confessions:

1) The Nicene Creed is the earliest universally accepted theological creed of the Christian Church, dating back to the fourth century. Its great emphasis is "Jesus Christ is God".

2) The Apostles' Creed is, in part, even older than the Nicene Creed and is the most familiar Confession of Faith ever formulated. Its great emphasis is on the historical facts of the gospel.

3) The Scots Confession of 1560 is the first creed of the Church of Scotland which is the mother church of the American Presbyterian churches. It was composed by John Knox, a disciple of John Calvin.

4) The Second Helvetic Confession (1561) has been called "theologically the best of the Reformed Confessions" (Schaff). Added to its strong Calvinistic theology are valuable statements on practical theology and church and family life.

5) The Heidelberg Catechism of 1563 is the creed most widely used by the Presbyterian and Reformed Churches of Europe.

6) The Westminster Confession and Shorter Catechism (1648) are the creedal statements most widely used by English-speaking Presbyterians. The Korean Presbyterian Church's Confession of Faith is based upon it, ~~as it had been modified and shortened by the Presbyterian Church of India.~~

7) The Theological Declaration of Barmen (1943) is a statement of resistance by Reformed and Lutheran churchmen in Germany ^{under} to Nazi persecution. When Hitler, like the Japanese in Korea, tried to force a state religion on the German churches and organize them into one German Super-Church, the bravest pastors of Europe defied him at risk of martyrdom with this great statement that Christ alone is the Word of God and Head of the Church and Lord of all life.

These seven ~~historical~~ creeds form the historical and theological foundation of the Confession of 1967, ~~the~~ ^{the} new creed in modern language, which we must now examine as it first appeared in 1965 in its un-revised, original form.

III. The Original 1965 Version of the Proposed Confession.

The Committee presented its original version of the Proposed Confession to the General Assembly of 1965. It was called "The Confession of 1967" because the laws of the church require three steps, taken over a period of at least three years, to change the church's constitution.

The "Confession", if approved by the Assembly of 1965, would have to be approved again by the Assembly of 1966, and would still require final approval by the Presbyteries, which could not take place before 1967.

The central theological theme of the new Confession is reconciliation. Just as in the early church God's gift of salvation to men, which is the main theme of the Bible, was creedally expressed in terms of the deity of the Redeemer, while later creeds expressed it in terms of the work of the Redeemer, and the creeds of the Reformation expressed it in terms of the means of redemption; a modern creed, it was felt, should explain God's gift of salvation to men by using a term which is both Biblical and contemporaneously significant. This term is "reconciliation" which is Biblical (see II Cor. 5: 18-20) and at the same time exceedingly meaningful in a sadly torn and divided world.

The text of the new Confession is divided into four parts: (1) Preface, (2) Part One: God's Work of Reconciliation, (3) Part Two: The Ministry of Reconciliation, and (4) Part Three: The Fulfillment of Reconciliation.

1. Preface. Three of the most important statements in the Preface are: that the church must in every age confess its faith anew, but that all such confessions and creeds are subordinate standards, "subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him." (2) That the historical doctrines of "the Trinity and the Person of Christ...form the basis and determine the structure of the Christian faith. And (3) That "in Jesus Christ God was reconciling the world to himself. Jesus Christ is God with man.." *This is the clearest statement, in the original version, of Christ's deity.*

2. ~~And the work of reconciliation~~ Part One: God's Work of Reconciliation. This part of the Confession, in its original version contained two of the most controversial sections of the whole statement. One was on the person of Jesus Christ. The other was on the Bible.

But these two controversial sections were only part of a larger whole which followed a very orthodox trinitarian pattern. Section I, "The Grace of our Lord Jesus Christ", dealt with man as sinner and Jesus as Saviour. Section II was called "The Love of God. Section III, "The Communion of the Holy Spirit" dealt not only with the Christian's new life in the Spirit, but also with the Bible as one way by which the Spirit communicates God's revelation to man.

The much-criticized section on Jesus Christ begins, "In Jesus of Nazareth true humanity was realized one for all. Jesus, a Palestinian Jew, lived among his own people and shared their needs, temptations, joys and sorrows..." But it should be pointed out that after this emphasis on Christ's true humanity, the Confession continued through to his rising from the dead, and calls him "Messiah and Lord", "saviour of all men", and "judge of all men", even in the original version.

Christ's saving work is described Scripturally as "God's reconciling act in Jesus Christ", "a sacrifice", "an atonement", "a vicarious satisfaction" etc., but the Confession declares that "these are images of a truth which remains beyond the reach of all theory in the depths of God's love for man."

3. Part Two: The Ministry of Reconciliation. In contrast to Part One, which was doctrinal and theological, Part Two is ethical and practical, dealing with the Church's mission of reconciliation, and its equipment for that mission. In a beautiful and powerful passage the Confession declares that the pattern of the church's mission is Jesus Christ, its Lord. "His life as a man involves the church in the common life of man. His service to men commits the church to work for ~~by~~ every form of human welfare. His suffering makes the church sensitive to all the sufferings of mankind..."

Acting on this conviction the Confession makes some unprecedentedly specific pronouncements on social problems for an official creed. It deals with three great social issues: racial division, war, and poverty. Individuals or congregations who shirk Christian action in these areas "resist the Spirit of God, and repudiate the faith.." the Confession boldly and controversially states.

4. Part Three: The Fulfillment of Reconciliation. This concluding brief section is on eschatology. It is stated in terms of the Kingdom of God as "the triumph of God (both present and future) over all that resists his will and disrupts his creation."

All that I have been quoting and summarizing above is from the original version of the Proposed Confession. This is the only version now available in Korea, as translated in Korean-English parallel pages by So Nam Dong (1967 Sinang Kopaek An). But remember that this is not the final version. It was accepted by the 1965 Assembly for study only. Even that step however was not accomplished without criticism.

I remember sitting as a delegate at that Assembly in Columbus, Ohio. I was so shocked by the proposed Confession's comparative silence on the deity of Christ, and by the weakness of its doctrine of Scripture, that I agreed to be scheduled as one of the speakers from the platform against the Confession. As it turned out there was not time for all the opponents of the Confession to speak, but I mention this to indicate my initial very negative reaction to some glaring weaknesses in the proposed creed.

But at the same time I felt that there was much about the Confession, even in its original version, which should be commended rather than criticized. Let me mention some of them before proceeding with the criticisms:

1) It is to be commended, first, for stirring the church to express its faith again in this generation. No creed--not even the great Westminster Confession--can ever exhaust the truths of Scripture. In every generation there must be fresh theological research into the meaning of God's Word, and new formulations and explanations of its truth. I am not afraid of a new creed. I am only afraid of false creeds.

2) It is to be commended, second, for trying to express the old, old faith of the church in modern language. The purpose of a creed is to make the meaning of the Bible more clearly understood. If archaic language obscures that meaning, it should be changed. The English language has changed a great deal in the 300 years since the Westminster Confession was written.

3) It is to be commended, thirdly, for its re-emphasis of the great Biblical doctrine of Reconciliation. There is nothing weak or heretical about this central theme of the Confession. It is precisely what Jesus Christ came to accomplish, as Paul so clearly teaches.

4) It is to be commended, fourthly, for its reminder that Christ is true man, as well as true God. The old unitarianism denied his deity, but there is a new unitarianism in some places that is so over-spiritualized that it virtually denies Christ's humanity.

5) It is to be commended, finally, for its firm declaration that the Christian faith must speak to social problems and concerns as well as private spiritual problems, for this is what the Bible teaches. A gospel that speaks only about heaven and salvation, and not about this world and our responsibilities as Christians in the world, is only half a gospel.

But despite all its good points and excellent intentions, there were important points at which the proposed Confession had to be criticized.

IV. Criticisms of the Original Version.

The Committee of Fifteen, specially appointed by the General Assembly to receive criticisms and suggest revisions ~~of the text~~ to the next General Assembly reported that it was flooded with more than 1500 written criticisms of the Confession. Two of these letters of criticism were from the United Presbyterian Korea Mission, which studied the Confession and appointed a committee to protest against some of the inadequacies in the new creed and ask for some revisions. I was chairman of that Committee.

In our first letter, Dec. 12, 1965, we wrote that though there was much in the proposed Confession which we deeply appreciated, "at two critical points it is the concensus of opinion in our Mission that...as it now stands it is unacceptable and in urgent need of revision."

The two points which we most vehemently contested were on the Deity of Christ, and on the Bible. On ~~the first~~ the first point, the Deity of ~~Christ~~ Christ, we insisted that the Confession misleadingly overemphasizes the humanity of Christ as "a Palestinian Jew." To balance the picture properly, we declared, the creed must also contain much more emphatic and clear statements of his deity. It should clearly state that "God became man" in Jesus Christ, and should name Jesus Christ as "God the Son", we said.

On the second point, the Bible, we insisted that the Confession must call the Bible the Word of God. In this we disagreed with the Barthian flavor of the original Confession which declares that only Christ is the Word of God. Its section on the Bible begins, "The one sufficient revelation of ~~God~~ God is Jesus Christ, the Word of God incarnate, to whom the Holy Spirit bears witness in many ways. The church has received the Old and New Testaments as the normative witness to this revelation and has recognized them as Holy Scriptures..." This sounded too weak to us. We urgently requested, therefore, that the statement be revised and strengthened to recognize the Bible as "the written Word of God, the unique and authoritative witness" to Christ. And we asked that a reference to the inspiration of the Bible be added by recognizing that the writers of the Bible were "God-guided men." We also criticized the tone of the references to historical and literary criticism as necessary for understanding the Bible, for we felt

Confession - 7 7 7 7 7 7

that the Holy Spirit speaks to simple people, not just to scholars, and illumines their minds and hearts for the understanding of the Bible.

In another long letter the Mission added other less urgent criticisms. These were echoed by thousands of pastors and laymen in the church. The whole wide range of objections to the Confession of '67, in its original version, can be narrowed down to five major points of concern, the first two of which I have already mentioned.

1. The Deity of Christ. The Confession is criticized for over-stressing the humanity and neglecting the Deity of Christ. As a member of our Mission's Committee wrote, "If we cannot hold aloft a Saviour who is truly God as well as truly man, then we have no distinctive message for a world that is lost." (E. O. DeCamp, to W.S. Skinner, Oct. 31, 1965)

2. The Doctrine of Scripture. Objecting to the weakness of the Confession's doctrine of the Bible, and to the Barthian way it separates the Word of God, Christ, from the written record, the Bible, one minister wrote, "The new document (i.e. the Confession) can be an instrument of strength to our church only to the degree that it bears witness to the authority of the Word--both Written and Incarnate--for the two are inseparable..." (G. Scotchmer, to E. Dowey, Mar. 23, 1965).

3. Universalism. Many feared that the proposed Confession contained an implied doctrine of universalism, that is, that the world is not lost, that all men will ultimately be saved and none will suffer eternal death. The original version reads, for example, "Jesus Christ is the Saviour of all men", and "To receive life from the risen Lord is to have life eternal; to refuse life from him is to be separated from God in death." The second phrase significantly omits the word "eternal", as if to imply that even the lost will finally be saved.

4. Man's Response to God. In places the new Confession seemed to ignore the necessity of ~~xxxxxxx~~ conversion and repentance and faith as ~~xxxxx~~ required of man in responding to God's love before he can be reconciled. These evangelistic ~~not~~ doctrines seemed to be replaced ^{by} concerns over social issues.

5. Reconciliation in Society. The proposed Confession was criticized, finally, for its over-dogmatism on social issues, compared with its comparative diffidence on theological issues. It was particularly criticized for singling out the three social problems of race, war and poverty as demanding urgent Christian action without any mention of the equally urgent need for a revival of personal morality.

So ^{strongly} ~~urgently~~ was the ^{demand} ~~need~~ for radical correction and revision of the Confession ~~felt in the church~~ that an independent organization was formed to work for that end. It was called "Presbyterians United for a Biblical Confession." One of its ablest spokesmen was Dr. John A. Mackay, former president of Princeton Theological Seminary. But the General Assembly also set up an official procedure to ~~de~~termine and implement the will of the Church in correcting and revising the Confession. This was the Committee of 15, which presented its revised Confession early in 1966.

declare that Scripture is the "unique and authoritative witness.. The Scriptures are not a witness among others, but the witness without parallel." And in another added sentence the revised version goes on to state that the Old and New Testament are "prophetic and apostolic testimony in which (the church) hears the word of God and by which its faith and obedience are nourished and regulated" (p. 9, section 2, paragraph 1, lines 2,3 and 4; lines 4,5,6). It also repaired the omission of any reference to inspiration in the earlier version by adding the very important statement that the Scriptures are "given under the guidance of the Holy spirit" (paragraph 3, line 2).

By these amendments the Confession of '67, though not quite as precise and lofty in its statements on Scripture as the Westminster Confession, nevertheless brings itself into line with the essence of that great earlier declaration by the Puritan and Scottish divines. Where the Westminster Confession says that Scripture is "the only infallible rule...the rule of faith and practice," the Confession of '67 in its revised form puts the same essential truth of the supreme authority of Scripture in these words, that Scripture is "the unique and authoritative witness.., the witness without parallel... the word of God..by which the church's faith and obedience are..regulated."

3. To guard against the heresy of universalism, two ambiguous phrases in the original version were reworded. The sentence, "Christ is the saviour of all men", which might imply that all men will be saved, was changed to "Christ is the saviour for all men," which is Biblical (p. 6, l. 1). And the phrase "to refuse life from him is to be separated from God in death", which might imply that the only punishment of sin is natural death, was changed to "to refuse life from him is death, which is separation from God." This rightly suggests that the real horror of hell is not so much death as separation from God.

In similar fashion, the other areas of major concern were revised and corrected. A whole new paragraph on personal morality was added, to correct the impression that ~~the~~ ~~faith~~ Christianity's only ethical concern is social. But time and space does not permit further elaboration of the amendments.

VI. APPRAISAL OF THE CONFESSION.

The result of all these amendments is a Confession of Faith of which the great number of evangelical conservatives in the United Presbyterian Church is no longer afraid. The Committee of Fifteen had done its work so well that the very men who had organized "Presbyterians United for a Biblical Confession" to oppose the Confession of 1967, publicly have announced that all the major corrections ~~for~~ which they demanded must be made in the original version, have now been made. In their June Newsletter they say, we can "in good conscience urge the approval of the amended Confession of '67 by the Presbyteries, and use it in our congregations as one means for the renewal and extension of the ministry of the Church."

It is still not a perfect creed, this Proposed Confession. If I were writing it, for example, I would add a number of theological revisions at places where I think it could be strengthened. But I can accept what the Confession says, and can take satisfaction in the fact that the things it does not say are still in the older creeds upon which it stands, and which it reaffirms. It is a Biblical Confession, a Trinitarian Confession, and it points to Jesus Christ alone as the way of salvation.

-- Samuel Hugh Moffett

1967 Conference

총회 총대 여러분을 모시고 67년도 미국 연합장로교회의 새로운 신조를 설명하게 된것을 대단히 기쁘게 생각합니다.

미국 연합장로교회가 1967년도에 인준을 받아 사용할 신조는 처음 1966년 5월 19일 멕시코 시티 보스톤시에서 178회 총회로 모이셨을때 65년 총회에서 임시 통과 시키셨던것을 수정하고 보강하여 표결한 결과, 반대 네표만 있고, 전원이 찬성하셨습니다.

그러므로 새 신앙 고백은 각노회에다가 다시가부를 묻게 되겠습니다. 193개노회에서 가결이 끝나면는 세계에서 제일 큰 장로교회에 새로운 신앙 고백이 되게 되는것입니다.

67년도 신앙 고백을 연구하려고 하면 두가지 기초가 있다고 생각하여야 할것이 이리나리 아니합니다.

- 1) 65년도에 수정 하리 아니한 원안이 있습니다.
- 2) 66년도에 수정된 새로운 원안이 있습니다.

65년도 원안을 총회가 통과 시키신것은 연구하기 위하여 통과 시키셨습니다. 그러므로 원안에는 중요한 점에서 다소 자유주의적 신학 사상이 있었습니다.

그러므로 총회는 이문제를 해결하기 위하여 총회는 15인 특별 연구위원회를 만드려 수정하여 66년도 총회에 제출하게 하였습니다.

15인 위원회는 1,200명 이상의 원안에 대한 비평문을 연구한후 수정할것은 수정하고 보강할것은

보강하여 66년 총회에 제출하였습니다. 그러므로 66년 총회는 65년도에 나온 원안을 전부 폐기시키고 66년도에 근본적으로 수정된 새로운안이 통과되었습니다.

65년도 처음 나온 것은 자유주의적이었으나 66년도 수정된 것은 보수주의적이었음 ~~나다~~ 라고 할수있습니다.

새 신앙고백의 이해를 위하여 다음과 같이 나누어서 설명하겠습니다.

1. 새 신앙고백의 배경.
2. 신앙고백의 전래. (개대성)
3. 65년 수정하지 아니한 원안.
4. 65년도 원안에 비평.
5. 66년도 수정된 원안.
6. 67년도. 신앙고백의 평가. 등으로 구분하여 설명하겠습니다.

I. 새 신앙고백의 배경은 300년 전에 있었던 웨스트민스트 신앙고백서를 1958년 북장로교회와 연합장로교회가 같이 사용하였습니다.

그러나 북장로교회에서는 1903년이 수정을 가하여 사용하였고 연합장로교회는 1925년 수정을 가한 보충 설명을 하였습니다.

그 예를 들어보면 북장로교회는 "하나님의 사랑. 선교. 성령의 문제를 보충 하였습니다."

연합장로교회는 웨스트민스트 신앙고백을 요약한 새로운 신조를 만드셨습니다. 이것은 마틴 한국교회가

1907년에 신조를 만들때 웨스트 민스트 신앙고백을 요약하여 12 신조만을 만든 것과 같습니다.

미국 교회가 58년 새 신조를 만들 목적이 아니었고, 오직 북장로교회와 연합장로교회가 웨스트 민스트 신앙고백에 부합하였던 것을 검토하게 함으로 연합한 두교파가 다 만족할 수 있게 하려던 것이었습니다.

신학자로 구성된 위원들이 양파에 신조를 검토한 결과 동일하게 느낀 것은 현실 교회가 필요한 것은 웨스트 민스트 신앙고백을 요약하는 것이 아님입니다.

현실 교회에 필요한 신조는 물결처럼 쇄도하는 20세기 사조에 대결할 만한 새로운 신조임을 알았음에 그리하여 웨스트 민스트 신앙은 그대로 사용하고 20세기에 알맞은 새 신앙고백을 만들게 되었습니다.

II. 신앙고백의 편집 (집대성)

새 신앙고백은 우리가 전통적으로 사용하던 7가리 신조를 그대로 일가리 신조의 기초위에 새 신조를 만드려왔습니다.

이 7가리 신조가 대하여 생각해보면.

1. "니케야 신조"는 주후 4세기에 만드려 졌으며 "예수 그리스도는 하나님이라"는 그리스도의 신성을 강조하였습니다.
2. "사도 신경"은 부분적으로는 니케야 신조보다 오래된 것이었으며 신조 가운데 제일 일반화된 것이었으며 강조점은 복음의 역사적인 것을 강조하였습니다.
3. "스콧트랜드 신앙고백" 칼빈의 제자인 존nox가 만든 것으로 신교의 특색이 나타났습니다.

4. "제2 헬베티크 신앙고백"은 1561년에 만든 것으로, 신학적으로 가장 우수하며 특색은 칼빈주의적. 신학체제에 따라 서원신학, 교회, 가림생활을 진술한 것입니다.

5. 하이델베르크의 요리문답은 1563년에 만든 것으로 구라파 미세와 개혁주의 교회들이 사용하였습니다. 강조점은 개인 신앙을 잘 나타내 보인 것입니다.

6. 웨스트민스터 신앙고백과 소요리문답은 1648년에 것으로 영어를 사용하는 각 노교회에서 많이 사용하였습니다.

7. 바르텐 신학선언은 1943년에 독일 >개혁교회와 루터교회 신자들이 나치של에 저항하는 신앙고백이 되었습니다.

이상에 7가지 신조에 기초하여 67년도 새 신앙고백을 만들게 되었습니다.

표. 65년도 주정하기 아니한 원안. 은 네부분으로 나누워 생각할수 있습니다.

1. 서문. 2. 제일부. 하나님의 화해의 사면.
 3. 제이부. 화해의 사면. 4. 제삼부 화해의 성취 나누워
- 생각하겠읍니다.

1. 서문. 이는 3가지 요점이 있습니다.

① 교회는 시대를 따라서 그 신앙을 새롭게 고백하여야 한다.

그러나 모든 고백과 신조들은 필정 종족적인 표준에 위나리 아니하며 결국에는 성경이 증거하는 예수 그리스도의 권위에 복종하는 것이라고 하였습니다.

② 삼위일체와 그리스도의 동위에 대한 역사적 교리들이 기독교 신앙에 기초를 이루며 그 구조를 결성한다. 그한것이며

③ 하나님은 예수 그리스도 안에서 세상을 구세와 화해 시키신다. 예수 그리스도는 사람과 함께하시는 하나님이 시라고 한것입니다. 이상이 신성에 대한 명백한 점입니다.

2. 제 1부 하나님의 화해의 사역. 에 대하여는 원안에서 많은 문제가 있었습니다. 그 문제점을 두가지로 보면

① 예수 그리스도의 품위가 관한 것이요. ② 성경에 관한 것이요.

가장 문제가 된 부분을 보면 "나사렛 예수 안에서 초인간성은 절정적인 한 번으로 실현되었다. 팔레스틴의 한 유대인인 예수는 그의 동족 가운데서 사셨고 그들의 공중과 세함과 기쁨과 슬픔을 같이 감하였다." 라고 인간성을 강조하였으며 계속하여 부활과 구주의심과 십자가의심을 분명히 하였읍니다.

구원의 사역에 대하여는 성경과 같이 "예수 그리스도 안에서 화해의 행동. 한 제사. 한 대속을 한 번 대신 드린 만족. 만민을 말하였읍니다.

이상이것은 어떤 이론으로도 도갈할수 없는 인간에 대한 하나님의 사랑이 깊이를 너포하고있는 하나님의 진리를 다만 표상하는것에 불과하다고 하였읍니다.

2. 제 1부 화해의 사역

제 1부에서는 교리와 신학적 문제들을 취급하였고 제 1부에서는 윤리적 문제를 취급하여 교회가 가진 화해적 사명과 이를 이루기 위한 장비를 말하였읍니다.

교회의 사명의 표본은 교회의 머리가 되시는 예수 그리스도이심을 분명히 하였읍니다.

그러므로. 그리스도가 한 사람으로 살은 교회로 하여금 인류에 공동생활에 참여하게하며 인류에 대한 봉사는 인류에 온갖 복지를 위해 일하게 한다. 그리고

그리스도의 교난이 교회로 하여금 인간의 모든 교난에 대하여 예리하고 민감하게 만드려다 그 하였읍니다.

공적인 신앙고백으로서는 처음으로 사회문제를 인식하였읍니다. 사회에 구가지 문제를 지적하였으니 ① 종족분열, ② 전쟁, ③ 빈곤에 관한 것이 었읍니다.

이점을 강조하여 종족분열, 전쟁, 빈곤에 대하여 기독교적 행동을 촉구하는 단체나 개인은 하나님 의 뜻을 거역하는 것이며 신앙을 배반하는 것이라고 말하였읍니다.

4. 화해의 성취.

제 1차부는 종말론에 관한 것이니 하나님의 나라는 하나님의 뜻을 거스리고 창조를 파괴하는 모든것에 대한 현재와 미래에 있어서 하나님의 승리라고 하였읍니다.

과장점을

II IV 65년도 원안이 비평. 1. 주리서 말씀하겠읍니다.

1. 그리스도의 인성. 을 강조하여 인성을 소홀히한 것이 었읍니다.

우리가 비평하기를 "만일 우리가 그리스도이신 동시에 고난, 하나님이신 구주를 분명히 나타내지 못하면 이 버려진 모든 세상에서 우리가 전할 복음이 없다"고 하였읍니다.

그 성경에 관한 교리문제로서 배반적 사상으로 성경을 하나에 기록된 틀서로 생각하는 것과 하나님의 말씀과 그리스도를 분리하고 있는 것 같습니다.

하나님의 말씀인 성경과 도성인신 하신으로 말씀에 내포한 말씀에 권위를 바르게 증거할 수 있는 만큼 교회는 강화되며 유익을 줄수 있다. 하였읍니다. 그이유는 예수와 성경은 불가분의 관계가 있기 때문입니다.

3. 만민 구원론의 문제입니다.

그 하였음으로 모든 사람이

"예수 그리스도는 모든 사람의 구주(救主)이다." (그리고 부활하신 구원을 받은 것 같이 말하였읍니다. 구주로부터 생명을 받아들이는 곧 영생을 소유하는 일이며 그로써 생명을 거부하는 일이 곧 죽어서 하나님께로부터 끊어지는 일이라고 한 것입니다.)

이 두 번째 구원(救恩) ^{여기에서} 느껴볼 수 있는 것은 마치 버림 받은 사람이 마침내 구원을 받은다는 뜻을 가지고 있는 뜻이 "영원"이란 말을 배내었음으로 만민 구원론이란 비평을 받게 된 것입니다.

4. 하나님께 대한 인간의 용납의 문제입니다. 인간이 하나님과 화해하기 전에 하나님의 사랑이 용납하여 회개하고 믿음을 가져야 하는 것이라 하여 소홀히 취급하였읍니다.

5. 사회에 대한 화해 문제입니다. 사회에 대한 태도는 지나치게 독단적이고 ^신행위적인 기초에 대한 미교적 소극적 일을 비난하였읍니다. 특히 종족 문제, 전쟁, 빈곤 문제를 크게 취급하였으나 개인에 대한 도덕이나 복음에 관한 태도는 취급하지 아니한 것이 약점이었읍니다.

그러나, 강제를 찾아보면.

1. 교회로 하여금 급변하는 시대를 향하여 복음을 진하게 한 것임과 더불어 신조이든지 성경에 권리를 완전히 표현하지 못함으로 항상 하나님의 뜻을 탐구하여 새로운 방법으로 설명할 필요가 있는 것임입니다.

2. 신앙 표현에 있어 옛 말을 현대어로 표현한 것임입니다. 신앙 교백의 목적은 성경의 뜻을 보다 명백하게 알게 하려는 것이었음으로 옛말에 그 뜻이 애매한 것이 있으면 수정하는 것이 더 좋은 까닭입니다.

3. 성경의 큰 ~~주~~ 교훈인 화해 교리를 재 강조한 것임입니다. 화해 교리는 고린도후서 5장 18절 이하에 화해를 강조한 것이요 옛 신앙 교백을 명확하게 만들거나 미완성인 사상이 아님입니다.

4. 그리스도의 신인양성을 상기하게 해줍니다. 옛날의
단일신론의 사상은 예수의 신성을 부인하였으므로 근대적 단일신론의
사상은 예수의 신성만을 강조하며 인성을 부인하였습니다.

5. 교회는 개인의 선행한 생활만이 아니라 성경 안에서
사회문계에 박연하고 관심을 가지도록 강조함으로써
완전한 복음은, 친구와 구원에 대하여서 뿐만 아니라 현세에 대한
그리스도인의 책임을 행하는 것이라고 하였습니다.

V. 66년도 총회에서 수정된 안 ^{이안}에 대하여 ^{말씀하겠습니다.} 타일리는
말하기를 "총회 안이서 ^{본수세력}의 승리적 혁명이라고 칭찬하였습
니다. 이 수정안은 문체적이고 비평을 받은 것은 수정되고 좋은
부분부터 수정되었습니다.

위에 말한 ³가지 항목중에서 수정된 내용을 보면

1. 그리스도의 신성에 대하여 원안은 침묵을 지키었습니다.
수정본에서는 원안에서 그리스도의 동위성에 대한 설명에서
사도신경, 니카야신조, 등 초대교회 신조들을 인정한다고 ^{한 것임}
수정하여 "인정할 뿐만 아니라 재확인한다고 하였으며 기독교를
강조하여 그리스도는 인간이래서도 하하의 사역을 완수하시기
위하여 우리중에 생호산하신바 아버지의 영원한 아들이라고
하였습니다. [그리고 삼위일체와, 사사렛 사람 예수는, 메시아
이라고 분명히 하였습니다.]

2. 성경에 관한 교리입니다. 이 부분은 전체를 수정하여 성경은
유일하고 권위있는 증언이며 성경은 다른 여러 증언들중에서
한 증언이 아니고 그 유래가 없는 증언중의 하나이라고 하였습니다.
원안에 있던 아나니의 성경의 평범에 대하여 "성경은 성경의
인도 아래 죽어간 것"이라고 하였습니다.

3. 만민구원 전체에 대한 이란을 배척하기 위하여 "그리스도는
모든 사람의 구주"라고 하는 것을 고쳐 "그리스도는 모든 사람을 위한

구속이라고 하여 모든사람이 구원을 받는다^인는 ~~인~~ 인상을 배격하였습니까
 그리고 또한 "그에게서 생명을 받아들이기를 거절하는 죽어서
 하나님께로 분리되는 일이라고 한^{원안}은 죄의 유일한 해결법은
 그의 죽음 뿐이라는 인상을 주었으나 수정안에서는 "그에게서
 생명을 받아들이기를 거절하는 사망인데 이는 하나님으로부터
 분리되는 일이라고 분명히 하였읍니다.

기독교의 관상이 사도마가에 추종한다는 인상을 시정하기위
 하여 한레목을 사임하여 개인의 도덕 문제를 말하였읍니다.

Ⅱ. 67년도 신앙고백의 표징.

최후 원안을 반대하기위하여 조각되었던 "성경적 신앙고백을
 위한 장로교인의 연합회는 말하기를 "우리들이 원안에 대하여
 수정하라고 요구하여온 중요한 순제는 수정되었다고" 하였읍니다.

그러나 67년도 신앙고백을 보고 수정되기아니한 원안
 과 비교하면 세가지 생각을 할 수 있읍니다.

1. 원안에서 수정한 부분이 너무 적으므로 ^{수정} 수정하였다고
 할수가 없다고 하는생각 있니다. 이들의 즉장은
 67년도의 신앙고백은 수정하러면 웨스트민스트
 신앙고백과 가까와지도록 수정하여야 한다는생각있따
2. 수정한것을 인정하나 아직부족하라는것입니다.
 하틴은 원안의 목적과 조각이 그대로있으며 자구만
 이 수정되었음으로, 속격과 조각이 수정될때가^죄는 받아
 드리기가 어렵다.
3. 수정한 부분이 목격이나 조각이 아니었으나 그릇이
 많이 수정되었읍니다.

수정된 중요한 점을보면 ① 예수의 신인양성을 같이
 주장한점이요. ② 하나님의 계시는 말씀으로 인정하였
 읍니다. ③ 그 말씀은 성경에서 사람을 통하여 받은
 것이라고 하였읍니다.

4. 우리는 회개를 통하여 받는 것을 말하였고.

5. 성신의 역사를 강력히 주장하여 삼위일체 교리를 주장하였습니다.

이상을 보아 67년도 개정^이 ~~안~~이 아니래야 한다고 할 수가 없습니다.

어떤 사람은 무조건 ~~무조건~~ 67년^년도 신앙고백은 나쁘다고 하는 사람이 있고, 혹은 다 좋다고 하는 사람도 있습니다. 우리는 성경말씀이 드리^어 있는 것을 다 ~~좋다고~~ 나쁘다고 할 수 있으며 성경은 다 좋다고 하기도 신앙고백은 다 좋다고 할 때 잘못 되기 쉽습니다.

그러므로 20세기에 신앙고백에는 약점이 있으나 이단이 아니므로 받아드릴 수 있습니다.

67년도 신앙고백이 한국 총회에서 순제화할 것이 아니고 신학자들의 연구 문제가 되어야 할 것입니다.

어떤자는 고백이 현대의 사조에 따라 간다고 하나 언어가 현대를 따라가나 그 뜻은 현대를 인도하고 있는 것을 이해하여야 합니다.

67년도 신앙고백은 큰 틀에 틀리기등이 있는 것같이 세기등을 하나 마련한 것이라고 생각하면 이해가 쉬울 것입니다.

그러므로, 현대선교회의 문제는 신앙고백이 아니라 "하나님은 죽었다"고 하는 것입니다. [그러므로 우리는 이번 총회에서 미국 신앙고백을 가지고 권위적 문제를 삼지 말고, 신학적인 하나님은 죽었다는 것을 신학적^{으로} ~~문제가~~ 토의대^역은 ~~전~~ 좋다고 생각합니다.]

THE CONFESSION OF 1967

At its 178th General Assembly this year, the United Presbyterian Church in the U.S.A. voted to approve a very much revised version of the proposed Confession of 1967. There were only four negative votes recorded. This probably means that it will become a new creed for the largest Presbyterian Church in the world.

This event has been widely discussed in Korea, but much confusion will be avoided, if the following important points are remembered:

1. This is an American creed. It is not designed for the Korean church, and the Korean church is not being asked to accept it. Its specific purpose is to make the gospel more easily understood in the American situation.

2. It is not the whole creed of the United Presbyterian Church. It does not replace the Apostles' Creed or the Westminster Confession of Faith. These are still retained as the creeds of the Church. The new Confession is merely an addition.

3. There are two versions of the Confession of '67. They must not be confused. The first version appeared in 1965 and was somewhat liberal theologically. Many current criticisms of the Confession in Korea are based on this first version. But this is the version which was rejected by the United Presbyterian General Assembly of 1966 in favor of a second, much-revised version which is more conservative theologically.

4. It has not yet been approved by the United Presbyterian Church. Two-thirds of that church's 193 presbyteries must approve the Confession before it can be accepted. Official discussion of the Confession in Korea, therefore, is undoubtedly premature. There is not even an official translation.

Nevertheless, it is very important that the Korean church should study and become acquainted with the new Confession of its sister church. To help in such a study, may we point out some important facts about the Confession of 1967.

1. The Book of Confessions. The new creed of the United Presbyterian Church is not the Confession of 1967, but rather the Book of Confession. This Book has 186 pages, of which the Confession of 1967 is only the last 15 pages, the last of eight creeds by which the church is guided.

(1) It begins with the Nicene Creed, the great historic statement that "Christ is truly God".

(2) And includes the Apostles' Creed which emphasizes that the gospel is historical fact.

(3) The Scots Confession composed by Calvin's disciple, John Knox;

(4) The Second Helvetic Confession which stresses practical theology;

(5) The Heidelberg Catechism with its strong note of personal, spiritual devotion;

(6) The famous Westminster Confession and Shorter Catechism;

(7) The Barmen Declaration which defied Nazi persecution with the great statement that Christ alone is the Word of God and Head of the Church and Lord of all life; and finally

(8) The Confession of 1967 which takes the Biblical doctrine of reconciliation (II Corinthians 5: 18-20) and points out its deep significance in today's torn and divided world.

2. Criticisms of the original, unrevised Confession.

When the proposed Confession of 1967 was presented to the 1965 General Assembly there was so much criticism of it that, although it was accepted for study only, a special Committee of Fifteen was appointed to hear the criticisms and revise it. This committee received more than 1100 written criticisms.

There were three major criticisms. First, it was said that the new Confession tended toward unitarianism in its Christology, for it overemphasized the humanity of Christ and was silent about his deity. Second, it was said that the new Confession was Barthian in its doctrine of Scripture, since it said that Christ alone is the Word of God, and the words Scripture are the words of men witnessing to the Word of God. Third, it was said that the new Confession was universalist in its doctrine of salvation, since it said that Christ is the savior of all men, as if all men would ultimately be saved.

So strong was the wave of criticism against the Confession, that many conservative Presbyterians formed an organization to defeat the Confession. It was called "Presbyterians United for a Biblical Confession". It demanded revisions that would guard against the three heresies mentioned above, and many others.

3. The Revised Confession of 1967. The Revised version of the Confession which the Committee of Fifteen produced after studying all the criticisms is importantly different from the unrevised version. When the General Assembly of 1966 rejected the earlier, more liberal version, and adopted the more conservative revised version, Time Magazine called it a "conservative revolution" in the Presbyterian church.

The first important correction was to restore the balance between Christ's deity and humanity. At a number of points strong statements of His Deity were added, such as, "He (i.e. Christ) is the Eternal Son of the Father, who became man..". Moreover, where the original, unrevised version only "recognized" the great statements of the Nicene and Westminster Confessions on the deity of Christ, the revised version corrected this to read "recognize and reaffirm".

The Second critical area was the doctrine of Scripture. Here, too, highly important amendments were made. The Barthian denial that the Bible is the Word of God was condemned by the addition of the phrase, "the Holy Scriptures...are..the Word of God written." And the supreme authority of Scripture was emphasized by the addition of the phrase, "The Scriptures are not one witness among others, but the witness without parallel".

The result of these and many other corrections of the original version is a Confession which no longer can be accused of heresy. The very conservative organization, "Presbyterians United for a Biblical Confession", which had originally opposed the new confession, after studying all the revisions which had been made, publicly announced that since all the major corrections which they had demanded had been made, they no longer opposed it but could now accept the revised Confession of 1967.

The United Presbyterian Church would be the first to admit that it is not a perfect Confession. It is made by man and subject to error. Scripture alone is the "unique and authoritative" rule. But the Confession has strong points to commend it. It is Biblical. Whereas the Westminster Confession is theological, this is Biblical. It is understandable, for its language is modern although its content is the unchanging gospel. And it is relevant. It speaks to today's problems in the light of God's Word.

The Confession of '67

Let me point out ~~what makes~~ some of its strengths from the American point of view:

① It is necessary ~~relevant~~. ~~It picks up~~ It adds some necessary ~~emphasis to the~~ great theology of the Westminster Confession. For all its greatness, the Westminster Confession had great weaknesses. It had very little to say about for ex. about the Holy Spirit, a point of this important doctrine has been the Korean church in recent years. It ~~was~~ had little to say ~~also about the~~ need to say about the justice of God, but little about the love of God. It failed to stress the necessity of evangelism and missions. Already in 1903 the US Presb. Ch. had amended the W.C. to balance it at these points. The '67 Confession is a continuation of this process, for the W.C. also had little to say about the social and ethical implications of the gospel. This explains the great emphasis of '67 on such important social questions as war, poverty and race. In today's world the church is asked to give a Biblical, Theological answer to these questions. '67 is not an answer.

② It is understandable. W.C. is in 3rd p.-old Eng. beautiful. But hard to understand.

③ It is Biblical. It has no heresy. If you hear it criticized ~~Don't criticize it for what it does not say.~~

④ It is orthodox. ~~It does not pretend to stand alone.~~ - it is usually for what it does not say. But that is like the Apostle's Creed for not talking about salvation. After all - the '67 ~~do~~ is not supposed to stand alone. (See p.)

For letter mail:—
(1st class only)
Presbyterian Mission
APO San Francisco
96301

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Box 1125
Seoul, Korea

Dear Friends,

August 1, 1966

Traditionally, the people of Korea's rocky East Coast are fishermen, superstitious people who form one of the last major pockets of the old Shamanist animism. But the East Coast is changing. Today it is also mining country. Much of the mineral resources of South Korea lie hidden in its deep valleys and high mountains. And a Korean mining town is as secular as the twentieth century.

But not all Korean mining towns. Togeh was different. It has a church—new, fast-growing, progressive, in Korea's second-largest coal mining community. It is warm and friendly, too, as we discovered when we arrived for the annual meeting of the East Coast Presbyterian Women's Organization. We were tired after a nine-hour train ride from Seoul, and it was raining. But pastor Chung looked at the fifty or more women delegates, and with typical Korean grace and humour made us feel instantly at home. "When President Park came here a few weeks ago", he said, "we went to a lot of trouble watering the streets to keep the coal-dust down. But today when God's own daughters come, God waters the streets himself!"

There were four of us missionary wives at the meeting. The three of us from Seoul were met at Togeh by Lori Shearer, who lives on the East Coast and who had asked us to help in a workshop on worship. For two days we met, worshipped, ate and played together with the wonderful Christian women of the district. Our host was the superintendent of the mine, an active elder in the church.

On the final evening we presented our participation workshop on four aspects of public worship. Lori led a spirited session on music. She even whipped the four of us into an unlikely demonstration quartet. Eileen carried on from there with a Bible lesson on public worship. Vonita Spencer's topic was prayer. She divided the whole assembly into groups of six or eight each to demonstrate how small prayer groups can breathe life into a congregation.

Every door and window in the church was crowded with people—from tiny babies bobbing up and down on their mothers' backs to their white-haired grandparents—all craning to get a glimpse of the strange long-nosed foreign women wearing soft pastel Korean dresses and talking to them in Korean.

Finally, we called on Sally Robinson, who helps to write and direct the first Christian television program in Asia. "Drama and Worship" was her assignment. Before our rehearsals were over, she had molded her three stiff-jointed partners into a passable drama troupe and we closed the evening session with a pantomime—costumes, lights and all—of the three Marys going to the tomb on Easter morning.

Meanwhile, back in Seoul, Sam had recently been given additional responsibilities as Dean of the newly-formed Graduate School at the seminary. Six young men are working on a Masters degree; one in Industrial Evangelism, two in Church History and three in Biblical studies. This is the first post-B.D. graduate training ever offered in Korea.

But we were shocked to discover a few weeks ago that among the 215 students in the undergraduate programs, 29 have active TB, Korea's worst medical problem. It affects high and low alike. One of the most brilliant young professors at Yonsei University has had to delay a scholarship to Yale for the second time because of lingering active tuberculosis.

We're encouraged to watch the steady spread on the shelves of the library stacks. A big shipment of excellent books arrived today from Princeton Seminary, the result of a special book drive there this Spring.

Many thanks to all of you who in so many different ways, but above all by prayer, have become our partners in mission.

Sincerely,

Eileen and Sam Moffett

Eileen and Sam Moffett

Hi, Beesie! Mother and Dad enjoyed your visit to the last drop. Give our regards to Charles and come see us next time you're in Korea!! Loving greetings.

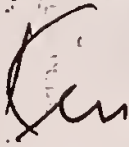
409 Prospect Street
New Haven, Connecticut
May 24, 1956

Dear Sam:

It is certainly good to have your mimeographed letter of April 1. I had a happy report of you from Dean Pope who saw you in Bangkok. I am thrilled to hear of your marriage. Is it yet to be or has it been? A few weeks ago I had the night with Dr. Mackay at Princeton on one of the loveliest spring days that even that charming town has ever seen.

I am to be in South America in late June and early July, my first trip to that continent. It is for the purpose of giving the Carnahan lectures at the Union Theological Seminary in Buenos Aires.

My love to you as always.



YALE UNIVERSITY

KENNETH SCOTT LATOURETTE
STERLING PROFESSOR OF MISSIONS AND ORIENTAL HISTORY, Emeritus

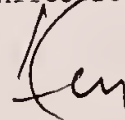
409 PROSPECT STREET, NEW HAVEN, CONN.

September 14, 1966

Dear Sam,

It is good to have your printed letter of August 1st. Your nephew, Howie, has, I believe, been with you and the family much of the Summer. As you know, he achieved a prominent place in the Yale undergraduate world and rendered real service to the Yale Daily News and in his Senior Society. As you also are aware he is still on pilgrimage, but I am confident that he will render splendid service somewhere.

Affectionately,



P.S. I wanted to write to
Dr. Han of Young Nak Church
most of all, but I couldn't
since he was away.

I hope sincerely that you
and the church can work out
Dr. Crim's case so we can
be cherished
and hopeful

October 30, 1966

Thank you.
Dong

Dr. Samuel Moffatt
Presbyterian Mission Board
91 2ka, Jongro, Seoul, Korea

Dear Dr. Moffatt:

I would like you to share this letter
with Dr. Wilson of the Board Office, there in Seoul.

I arrived at Richmond in the beginning of
this month and had a trip to Nashville, Tenn.
for attending the Board of World Missions meeting
to represent my church there of Korea. I had busy
trips and naturally my studies are far behind.

I have heard that Dr. Keith Crim resigned
his missionary work and will soon leave Korea for
the States. I hope that this is not true at all.
It is awfully sad to us all to think of a person
with so many tremendous abilities and devotions
cut short in his service to the church in our land.
I have written to some of our church leaders such
as Dr. Kang Shin Myung, Dr. Kay Ill Sung, Rev. Kim
Seh Jin that they might do something for Dr. Crim
since his case and his dedication mean to the reha-
bilitation of Korean theology and church in a great
deal. I don't think that I am the only one who feels
disappointed and shocking to hear this unwilling
exile. Would you mind if I ask you fellow missiona-
ries to do something very urgent with the the
church leaders there that Dr. Crim may retract
his resignation and may continue to serve the
church in Korea with you and us all for the ~~the~~
common destiny of Korea and her church.
We cannot crucify truth and freedom in this broad
daylight of the twentieth century. History will
soon judge us either in the name of participator
or spectator. It is indeed shocking to see how
our church in Korea has been continued to be under
God's punishment and curse since we crucified truth
and its prophets in the pretext of peace and edifi-
cation. There is no more peace there since 1961.
No edification and freedom whatsoever, there but only
trial and cross. The church there is already in the
Babylonian Captivity in any senses. The mission of
church is under trial now.

It is my great regret that I could not conti-
nue to write to other fellow missionaries such as
Dr. George Brown and Mr. David Park of U. S. Pres-
byterian mission there, for I am now going to hospi-
tal for further tests of liver staying there for a
while. Please accept my hearty wishes and frank
talks to your most generous understanding and
kind cooperation. Thank you very much for your
generosity again. Please give my best regards to
both Mrs. Moffatt and Wilson. Sincerely yours, Dong

Father 문화 훈장 국민장, 1966

SAMUEL HUGH MOFFETT. Ph.D.

ASSOCIATE PRESIDENT

PRESBYTERIAN THEOLOGICAL SEMINARY

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